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UNIVERSAL BROTHERHOOD

A MAGAZINE

DEVOTED TO THE BROTHERHOOD OF HUMANITY
THE THEOSOPHICAL MOVEMENT.

PHILOSOPHY · SCIENCE · AND · ART.

FOUNDED IN 1886 UNDER THE TITLE OF THE PATH BY
WM. Q. JUDGE.



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"Universal Brotherhood"

DEVOTED TO

The Brotherhood of Humanity, the Theosophical Movement, Philosophy, Science and Art.

FOUNDED IN 1886 UNDER THE TITLE OF "THE PATH," BY

WILLIAM Q. JUDGE.

KATHERINE A. TINGLEY } EDITORS.
E. A. NERESHEIMER }

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The Editors are not responsible for signed or unsigned articles in this Magazine, to which neither of their names are attached.

ANNOUNCEMENT.

UNIVERSAL BROTHERHOOD is a Magazine devoted to the promulgation of the principles of the Brotherhood of Humanity in the widest sense. It is an organ whose aim is to show that the Unity or Brotherhood of Mankind is an actual fact in nature. If this principle were better understood by the multitude or even by certain classes of Society there would be less strife and competition and more sympathy and co-operation.

The demonstration of these broad ideas from the Ethical, Scientific and Practical points of view will prove that there is much agreement between these systems on this topic, and that it is an underlying ground-work by means of which all Religions and all Philosophies agree also.

This magazine will endeavor to show the great similarity between the Religions of the world, in their fundamental beliefs and doctrines as also the value of studying other systems than our own.

A sound basis for ethics should be found.

Those who would assist the cause of Brotherhood should realize that it is of the first importance to discover as much as possible concerning the nature of man and man's relation to the world around him. The laws that govern his physical, mental, moral and spiritual being should be studied and investigated.

It is hoped that every sympathizer with the cause of brotherhood will endeavor to assist us in enlarging the circulation of this magazine. Subscribers will greatly oblige by sending us the names and addresses of individuals known to them as willing to investigate liberal ideas.

All writers who are interested in the above objects are invited to contribute articles.

It is in the hands of our readers to push the circulation of UNIVERSAL BROTHERHOOD to an almost unlimited extent. All profits arising from the publication of this magazine, or from the business conducted by the Theosophical Publishing Co., are devoted to propaganda of Brotherhood. All who assist us in this work are directly helping the great cause of humanity.

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BROTHERHOOD:—THE HOPE OF THE WORLD.

BY CYRUS FIELD WILLARD.

BROTHERHOOD is the recognition of the unity of the race, the solidarity of humanity. It is not only a sentiment; it is a recognition of a fact existent in nature.

The physical constituents of our animal bodies are drawn from the common storehouse of our great mother, the earth, and to it they return. Our minds are likewise of common origin, the intangible Ether, called in ancient Hindu terminology, Akasa. Man's spiritual intelligence is likewise of common origin, called by Emerson the Over-Soul, or more simply, the One Life.

These three elements in man correspond to the three hypostases or attributes of the atom, recently postulated by modern science as necessary to and inherent in the atom. These attributes are substance, consciousness and will, corresponding to body, mind and spirit. They are all of common origin and demonstrate that the men of to-day are made of the same elements in which they have no proprietary interest and of which they only enjoy the use, in obedience to universal law. This establishes the fact of brotherhood upon an immovable basis and teaches the essential unity of all mankind.

The fact of the unity of mankind must likewise be considered in the light of the theory of Reincarnation in obedience to the law of cause and effect. Reincarnation presents the idea of the human spirit's occupying bodies in stations of high and low degree, now high, now low; gathering experience that shall strengthen the will and widen the area of consciousness. If we look on poverty and its attendant low station (as now falsely considered) we see that it provides the opportunity of strengthening the will and increasing the powers of

endurance. In the same way those who are rich and occupy so-called high positions have the opportunity to add to their experiences in other ways by travel, education and interchange of ideas with their fellow men and thus are in a position to widen their area of consciousness if they will. If such a view be taken, we cease to regard poverty and riches as indicative of men's worth and come to look on the exhibition of moral qualities as the true test. The best criterion for the valuation of men is their devotion to brotherhood. Brotherhood recognizes the truth uttered by Burns, "A man's a man for a' that."

The truths of brotherhood underlie all religions although largely covered and encumbered by ceremonialism and priestcraft. The religions of Confucius, Zoroaster, Gautama Buddha, Mohammed and Christ all teach the brotherhood of man. Their defects lie in their later interpretations which require that all men shall believe according to their standards of belief in order to be regarded as brothers. Each of them has set up a line of division between those who believe and those who do not believe. Thus they have cleft humanity into many parts and destroyed the recognition of its unity;—as though it made any difference what a man believed as truth so long as he treated his brother as a man and a brother. He might believe in the moon's being made of green cheese or that Mohammed's turban worked miracles or in the immaculate conception, but in any case if he treated his brothers as such, the law of cause and effect would bring him his just reward. He might disbelieve in the binomial theory and yet if he wiped away one burning tear from his brother's eye and endeavored to teach that brother to live so as to pre-

vent further sorrow, the good law would bring him its compensating effect of reward and happiness, despite his ignorance or disbelief.

It is man's individual duty to help his brother through compassion, the higher law. Greater than individual duty is national and racial duty. The nation and the race should so live as to carry out the ideas of brotherhood upon a broader, grander scale. Those individuals who have broadened sufficiently in their area of consciousness to grasp this great concept, must be willing to devote their lives to efforts to induce the nation and the race to live up to the ideals of brotherhood and remove the causes which bring their harvests of sorrow, crime, poverty and despair to millions of the human family.

"The sin of the world is my sin." Each and every one of us is to some extent responsible for the sin that exists to-day, if not in this life, in some past life. We are all drops in that mighty river of life that streamed forth from the dark bosom of Eternity at the dawn of manifestation, and in obedience to the universal law of periodicity we are now turning back and returning to our source and home. This recognition of our identity as drops in that great stream must necessarily bring about a sense of oneness with all our fellow men. The interaction and play of one upon another is also a necessary corollary. It can be for good as well as for evil and the race and nation can be affected. If each individual drop in the stream resolves for good, then the nation and race reaches up quicker to loftier heights of brotherhood.

This nation is engaged to-day in a

war with Spain which has for its object to teach that country that it cannot to-day forget the laws of brotherhood in its treatment of Cubans, its own sons, as it did with the old Aztec tribes of Mexico and Peru two and three hundred years ago. This is the great underlying object of the American people. There may be other and baser motives involved, but the one thing that has touched the hearts of the great mass of the American people is the desire to see Cuba free.

In days gone by we have seen nations going to war to enslave other people. To-day we see a great nation going to war to free a people. Thus is brotherhood beginning to manifest itself. But when nations get a clearer idea of the truths of brotherhood, and that they are all brothers, there will be no further need of wars. Wars originate from selfishness, selfishness produces competitive strife between nations and individuals. Generous emulation will tend to assist and thus wipe out this selfishness in the joy and happiness of helping brothers.

Then shall we see the universal desire realized when "swords shall be beaten into ploughshares and spears into pruning hooks," and man shall cease to war against man. Stately cities shall be reared with beautiful and healthy homes for all, and the forces of disease shall be swept away while the channels of the older civilization will be refilled by the love of the new. The slum will be unknown and all will work with cheerful song and laughter. Then will brotherhood demonstrate its mighty power as the hope of the world and be realized by all men in its fullness.